CHURCHES AND PASTORS

OF

NANTUCKET, MASS.,

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME.

1659—1902.

BY

REV. MYRON SAMUEL DUDLEY, A.M.

Enlarged from an article in the Genealogical Register, and illustrated with frontispiece.

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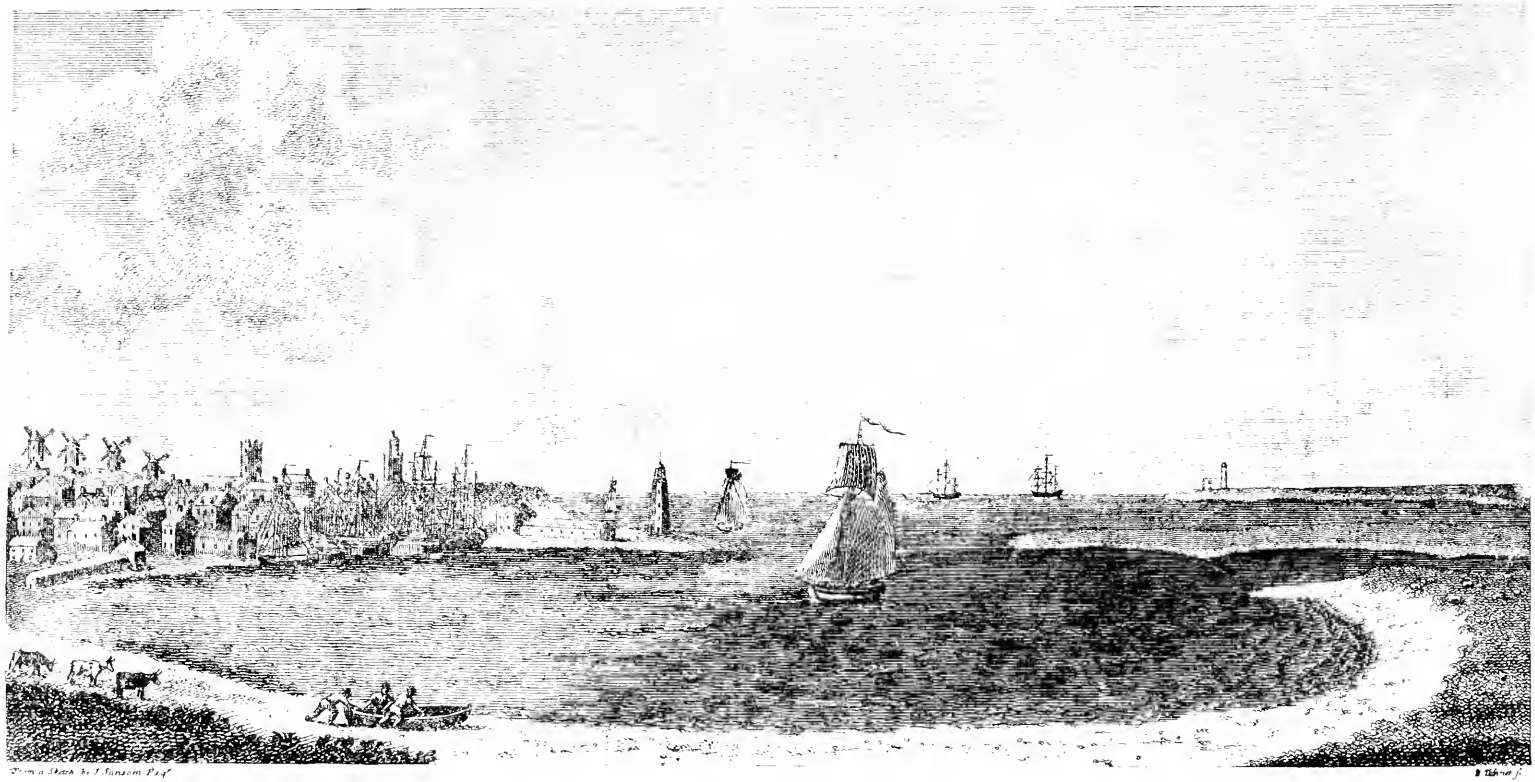

The TOWN of SHERBURNE in the ISLAND of NANTUCKET

Sketched by JOSEPH SANSOM, Esq., 1811. See Appendix Page 20. Engraved by B. TANNER, 1811.

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FOREWORD.

THIS pamphlet is derived from a paper that appeared in the New England Historical and Genealogical Register for January, 1902, entitled "Two Centuries of Churches and Pastors in Nantucket, Mass." It is revised and enlarged so as to bring the record down to the present time.

The author acknowledges his obligations to the officers of the various organizations for access to their church and parish records.

MYRON SAMUEL DUDLEY.

NANTUCKET, MASSACHUSETTS,
JANUARY, 1902.

CHURCHES AND PASTORS OF NANTUCKET, MASS., FROM THE FIRST SETTLEMENT TO THE PRESENT TIME.

THE establishment of the first Christian church among the early settlers of Nantucket is shrouded in much mystery. Although the Island was first occupied by white settlers in 1659, there is no evidence that religious services were held in any stated way with a place of worship till about fifty years later, in 1710.

In 1698 Thomas Chalkley, an English Quaker, visited the Island,* and six years later, in 1704, Thomas Story, another English Quaker, spent several days in Nantucket.† Both these men testified to the religious destitution there. From their narratives we also learn that there were ministers of the Gospel temporarily visiting the Island, who probably were sent from the Congregational churches of Eastern Massachusetts, and were holding religious services and ministering to the spiritual needs of the people.‡ It is quite probable that the Friends were the first religious body established there in an organized form; but if the tradition about the first Friends' meeting-house, that it was built in 1710 or 1711, is trustworthy, it indicates that the Friends were not organized much if any earlier than the first Congregational Church, assuming the trustworthiness of the tradition that its first house of worship was erected in 1711.§ Between the traditional time of the building of the "Old North Vestry," the common name of the building erected in 1711, and used by the first Island church for religious worship, and the advent of Timothy White in Nantucket, in 1725, there is a period of silence. The people who built the old vestry and worshipped in it must have been held together in some workable organi-

* Journal of Thomas Chalkley, p. 33, ff.

† Journal of Thomas Story, pp. 350 to 359.

‡ Timothy White Papers, page 13, footnote.

§ Timothy White Papers, frontispiece, and illustration opposite page 24, and page 96; also page 14, footnote.

zation, although there is no record or other evidence of any organization previous to Mr. White's arrival; and no administering of the sacraments that indicate a regular church establishment previous to 1728.

In preparing these rolls of the clergymen in charge of the churches of Nantucket since the first English settlement on the Island, no account is taken of the Friends who, unquestionably, prior to 1820 or thereabouts, were the most numerous and strongest religious organization in its confines. This is for the good reason that the Friends had no ordained ministry. They had men and women who were chosen to be ministers or elders; but these persons were teaching, rather than ruling, elders; the function of the eldership as a calling to instruct and inspire coming to the front, the function of authority, for the greater part, being held in reserve. They had no pastors in charge of their meetings, and no paid official order. In theory of government, the Friends were a pure democracy with unrestricted suffrage. By suffrage, it is not meant that questions were voted upon as is usually done in other deliberative assemblies, by a written ballot or by a show of hands. The conclusion was reached by taking the sense of the meeting, in which the approval or disapproval, verbally expressed, of the whole assembly, was sought. The clerk declared what seemed to him to be the sense of the meeting, and this declaration was final. For business purposes, the men and women met in separate assemblies, but all participated equally in the discussion and in the decisions.

In their religious assemblies, theoretically, the Friends were a free parliament, though in fact and in practice, as a rule, the right of speech was limited to the high seats, or those entitled to occupy those seats. Speech was free, but all speakers were not approved or welcomed, sometimes not allowed. This was well known, and though on occasions harsh and unjust, it served at times as a wholesome restraint upon cranks and dullards.

In arranging these rolls, the chronological order is followed in the main, and they are preceded by a brief historical sketch of the particular church with which the list of ministers is connected. The sources of authority for these rolls, with names and dates, are the memoranda or diaries of the pastors, where these have come into the possession of the churches, and, chiefly and decisively, the records of the clerks and treasurers of the various churches.

The Roll of the Pastors of the First Congregational Church, from 1725 to 1902.

It is not known definitely when this church was founded, or when its first edifice was erected. Tradition indicates the date of the construction of what is now known as the "Old North Vestry" to be 1711, but there is no record to authenticate this date. If the building was put up at this time, it is reasonable to suppose there was some organization that owned and controlled it and worshipped in it. The first authentic record is May 9, 1725, when Mr. Timothy White notes that he began "preaching the Gospel at Nantucket" on that date. In 1728, September 29, the first record of the administration of the ordinance of baptism, by Rev. Joseph Baxter of Medfield, is made, and at that time a Covenant is owned. At the present time, it has not been possible to get beyond these meagre data.

This roll, so far as known records indicate, is complete. There is one break of eleven years, from 1750 to 1761, of which period there is no knowledge and no tradition. There have been short periods between the pastorates, when the pulpit was occupied by supplies.

The first pastor on these records, Timothy White, was not an ordained minister. He served, under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, as superintendent of the religious work among the Nantucket Indians, as teacher of a private school, and as preacher to the congregation of the First Congregational Church.

The abbreviations immediately following the names indicate the relation of the pastor to the church and society. *P. i.* means pastor inducted into his office with this particular church by installation of a Council of Congregational churches; *p.*, pastor inducted into office by the concurrent action of church and society; *p. a.*, acting pastor, holding office by invitation (annually voted) of a joint committee of church and society, known as Supply Committee, without the action of either body.

In the column for the term of service, the number of years are given without the fractions of a year, unless the time is a half year. The dates following the name give the full term of service in years and fractions of a year.

1.	[illegible] Wheat	p. a.	May 3, 1755 May 1760.	25 years
2.	[illegible] Mayhew.*	p. a.	1761 1766.	5 "
3.	Benjamin Shaw.	p. a.	Nov. 25, 1767 Feb. 28, 1776.	28 "
4.	James Gibson.	p. a.	Oct. 2, 1777 June 16, 1819.	20 "
5.	Amos Mayo.	p. a.	Dec. 16, 1819 Dec. 16, 1822.	3 "
6.	[illegible] Bryant.	p. a.	May 8, 1824 May 25, 1827.	4 "
7.	[illegible]	[illegible]	[illegible]	2 "
8.	[illegible] Mason.	p. a.	[illegible]	[illegible] "
9.	[illegible]	p. a.	[illegible]	4 "
10.	[illegible]	p. a.	[illegible]	2 "
11.	[illegible]	p. a.	[illegible]	2 "
12.	[illegible]	[illegible]	[illegible]	"
[illegible]	[illegible]	[illegible]	[illegible]	[illegible] "
[illegible]	[illegible]	[illegible]	[illegible]	1 "
[illegible]	[illegible]	[illegible]	[illegible]	2 "
[illegible]	[illegible]	[illegible]	[illegible]	"
17.	[illegible]	[illegible]	[illegible]	1 "
[illegible]	[illegible]	[illegible]	[illegible]	"
[illegible]	[illegible]	[illegible]	[illegible]	1 "
[illegible]	[illegible]	[illegible]	[illegible]	1 "
[illegible]	[illegible]	[illegible]	[illegible]	"
[illegible]	[illegible]	[illegible]	[illegible]	7 "
[illegible]	[illegible]	[illegible]	[illegible]	1 "
[illegible]	[illegible]	[illegible]	[illegible]	"
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible] Jesse Lee, [illegible] in 1790. [illegible] January 1, 1790. [illegible] Lyon streets, [illegible] "Tuzzy's meeting-house." The present church building [illegible] dedicated in 1823.

[illegible] of the [illegible] time limit of pre[illegible] assigned by [illegible] of the General Conference. [illegible] rarely [illegible]. This continued till 1894; then the limit was made two years, till 1898; three years, till 1900; and [illegible] years, till 1900, when the time limit was entirely removed.

The Conference year does not correspond exactly with the civil year, but dates from the session of the Annual Conference, which for the larger portion of the life of this church has been held in April or thereabouts, being assigned to the week before Easter, and has in-

cluded Palm Sunday. To illustrate, Mr. Beauchamp remained with this church till the end of the Conference year, which was then July, 1801, but according to Conference reckoning his last year was 1800.

1.	William Beauchamp.	1799–1800.	2 years.
2.	Joshua Wells.	1801.	1 "
3.	Joseph Shane.	1802.	1 "
4.	Joshua Soule.*	1803.	1 "
5.	Trueman Bishop.	1804–1805.	2 "
6.	Joshua Crowell.	1806.	1 "
7.	Alfred Metcalf.	1807.	1 "
8.	Nehemiah Coy.	1808.	1 "
9.	Jordan Rexford.	1809–1810.	2 "
10.	William Stevens.	1811.	1 "
11.	Elijah Hedding.*	1812.	1 "
12.	Philip Munger.	1813.	1 "
13.	John Lindsey.	1814–1815.	2 "
14.	William Marsh.	1816.	1 "
15.	John W. Hardy.	1817–1818.	2 "
16.	Timothy Merritt.	1819.	1 "
17.	Asa Kent.	1820–1821.	2 "
18.	Isaac Bonney.	1822–1823.	2 "
19.	Leonard Frost.	1824.	1 "
20.	Hershall Foster.		
21.	Daniel Fillmore.	1825–1826.	2 "
22.	Jotham Horton.		
23.	Benjamin F. Lamboro.	1827.	1 "
24.	Darius Barker.		
25.	Daniel Webb.	1828–1829.	2 "
26.	John Lindsey.	1830–1831.	2 "
27.	Thomas C. Pierce.	1832–1833.	2 "
28.	John Lovejoy.	1834–1835.	2 "
29.	John Lord.	1836.	1 "
30.	John T. Burrell.	1837–1838.	2 "
31.	Stephen Lovell.	1839.	1 "
32.	Ezekiel W. Stickney.	1840.	1 "
33.	Daniel Fillmore.	1841–1842.	2 "
34.	David Patten, Jr.	1843–1844.	2 "
35.	Daniel Wise.	1845–1846.	2 "
36.	E. B. Bradford.	1847.	1 "
37.	John Lovejoy.	1848.	1 "
38.	William Livesey.	1849.	1 "
39.	J. B. Husted.	1850–1851.	2 "

* Afterward became a Bishop.

40.	Micah J. Talbot, Jr.	1852–1853.	2 years.
41.	N. P. Philbrick.	1854.	1 "
42.	John Cooper.	1855.	1 "
43.	E. H. Hatfield.	1856.	1 "
44.	S. W. Coggeshall.	1857.	1 "
45.	M. P. Alderman.	1858–1859.	2 "
46.	James A. Dean.	1860.	1 "
47.	Asa N. Bodfish.	1861–1862.	2 "
48.	W. H. Stetson.	1863–1864.	2 "
49.	C. S. Macreading, Jr.	1865–1866.	2 "
50.	William H. Jones.	1867.	1 "
51.	William H. Starr.	1868–1870.	3 "
52.	G. A. Morse.	1871–1872.	2 "
53.	B. K. Bosworth.	1873.	1 "
54.	S. F. Evans.	1874.	1 "
55.	C. N. Hinckley.	1875–1876.	2 "
56.	C. E. Walker.	1877.	1 "
57.	Richard Burn.	1878–1879.	2 "
58.	A. L. Dearing.	1880.	1 "
59.	Merrick Ransom.	1881–1882.	2 "
60.	Frank Bowler.	1883–1884.	2 "
61.	A. Morrill Osgood.	1885.	1 "
62.	George E. Brightman.	1886–1887.	2 "
63.	Samuel M. Beal.	1888–1889.	2 "
64.	Angelo Canoll.	1890.	½ "
65.	J. L. Hill.	1890–1891.	1 "
66.	R. J. Floody.	1891.	½ "
67.	J. N. Geisler.	1892.	1 "
68.	Royal J. Kellogg.	1893–1894.	1½ "
69.	D. C. Ridgway.	1894–1895.	1½ "
70.	O. M. Martin.	1896–1897.	2 "
71.	C. A. Lockwood.	1898–1899.	2 "
72.	J. O. Rutter.	1900–	2 "

Summary.

Years of church life.	102.
Number of Preachers.	72.
Average term of service.	1 yr., 4 mos., 23 days.

The Roll of the Ministers in charge of the Second Congregational Church (Unitarian), from 1810 to 1902.

This church was organized and incorporated in 1810. It was an offshoot from the First Church, started as a protest against the undue

strictness and close surveillance exercised over its members by that church in the matter of recreations and amusements, rather than a withdrawal on account of any wide divergence on the question of doctrinal belief. The first minister was the Rev. Seth F. Swift, and his pastorate, in length of service, ranks him as the fourth on the roll of Island pastorates that exceed the average—White and Shaw, of the North or First Church, standing ahead of Swift, with pastorates of twenty-five and twenty-eight years, respectively, and the Rev. James E. Crawford, colored, pastor of the Pleasant street colored Baptist Church, who leads the Island pastorates with a term of forty-one years, 1847 to 1888.

The ecclesiastical year of the Unitarian church dates from April first, or thereabouts. As a rule the pastoral term of service conforms to that date, or begins and ends with that date.

1.	Seth F. Swift.	1810–1833.	23 years.
2.	Henry F. Edes.	1834–1842.	8 "
3.	William H. Knapp.	1844–1850.	6 "
4.	Jacob G. Foreman.	1852–1853.	1 "
5.	George H. Hepworth.	1855–1857.	2 "
6.	Orville Brayton.	1859–1862.	3 "
7.	John K. Karcher.	1863–1865.	2 "
8.	Thomas Dawes.	1865–1871.	6 "
9.	Lemuel K. Washburn.	1871–1872.	1 "
10.	Jesse H. Temple.	1873–1873.	½ "
11.	Nahum A. Haskell.	1873–1877.	4 "
12.	James B. Morrison.	1877–1880.	3 "
13.	John R. Savage.	1880–1883.	3 "
14.	Henry F. Bond.	1884–1885.	1 "
15.	Cyrus A. Roys.	1886–1893.	7 "
16.	Frederic P. S. Lamb.	1893–1898.	5 "
17.	George H. Badger.	1898–1899.	1 "
18.	John Frederic Meyer.	1900–	2 "

Summary.

Age of church.	91 years.
Years of vacancies.	14½ "
Years of pastorates.	76½ "
Number of pastors.	18.
Average length of pastorates.	4 " 3 months.

Pastors of the Colored Baptist Church, from 1835 to 1888.

As near as can be ascertained from the meagre records in existence and from personal recollections, the African or Colored Baptist Church was established in a building on York street that was used both for a colored school and for religious services, about 1831. The pulpit supplies in the early years were temporary preachers, generally white, sent from Cape Cod for one or more Sundays.

There is a letter extant which indicates that the Rev. Jeremiah Kelley, a white preacher, became pastor of this church in 1835, but there is no record to show how long he remained. He is remembered by some of the oldest colored citizens. In Dec., 1846, and January, 1847, steps were taken to re-organize and incorporate the church and society. What is known as the Pleasant street Baptist church building was erected at the corner of Pleasant and York streets. Rev. James E. Crawford, colored, became the pastor, and continued in office till his death, Oct. 20, 1888. This makes the longest Island pastorate, forty-one years, or from 1847 to 1888.

Services are no longer held in the Pleasant street meeting-house, except upon special occasions, and very few of its congregation are left to tell the story.

1.	Jeremiah Kelley.	Jan. 19, 1835.	
2.	James E. Crawford.*	Jan. 1847–Oct. 20, 1888.	41 years.

The Rectors of Trinity and St. Paul Protestant Episcopal Churches, from 1838 to 1902.

The Protestant Episcopal Church in Nantucket owes its origin to the efforts of the Rev. Moses Marcus of New York, a diocesan missionary, who first visited this Island late in 1837. In a few brief "Memoribilia" now in the possession of St. Paul's church authorities, the following is Mr. Marcus's record: "1837, Dec. 30. I, this day, made my first visit to the Island of Nantucket. De. 31. Preached in the Methodist Chapel, in the morning: in the Second Congregational, in the afternoon: in the First Congregational, in the evening. I am the first clergyman who ever officiated on the Island." Nantucket was taken up as one of its mission fields by the Council of the Domestic Missionary Society, and shortly

* Mr. Crawford, during his long term of service with this church, was to a considerable extent self-supporting, as in addition to his pastoral services he followed the occupation of barber. A man of great dignity in deportment, and of excellent character, he was highly respected by the whole community.

after his first visit, Rev. Mr. Marcus was appointed to this field. He entered upon his duties March 31, 1838. Efforts were immediately entered upon to organize a church and to erect a house of worship. The church organized was known as the Trinity Episcopal Church, and the house of worship, located on Broad street, was consecrated September 18, 1839. On the 11th of July, 1841, Mr. Marcus resigned his charge, and was succeeded by the Rev. F. W. Pollard.

Trinity Church lost its edifice in the great fire of 1846. There was a heavy debt upon the property destroyed by the fire. It was decided to give up to the creditors all that was left, and begin anew. This was done, and Trinity church organization was dissolved and abandoned, September 21, 1846, and a new organization was entered upon. The new enterprise was organized September 28, 1846, and, by a vote of seven for St. Paul to six for St. John, was named St. Paul's Protestant Episcopal Church. Between the time of Mr. Pollard's resignation, in 1844, and its dissolution, Trinity was under the charge of various clergymen as ministers in charge, as Messrs. Salter, Robinson and Allen. Shortly before the fire of July, 1846, and continuously till the organization was abandoned, Rev. Ethan Allen was in charge, and he became the first rector of the reorganized church. In making out the following roll, Trinity and St. Paul are one, St. Paul being to all intents and purposes a reorganization, for financial and prudential reasons, of Trinity. In this roll no account is taken of transient supplies, and in some cases it has been difficult to determine whether the clergyman in charge had been regularly inducted into his office, or was a minister in charge.

1.	Moses Marcus.	March 31, 1838–July 11, 1841.	3 years.
2.	Frederick W. J. Pollard.	July 18, 1841–Oct. 30, 1844.	3 "
3.	Ethan Allen. Trinity.	Feb. 23, 1846–Sept. 21, 1846.	9 "
	Ethan Allen. St. Paul.	Sept. 28, 1846–July 1, 1855.	
4.	Charles H. Canfield.	Oct. 21, 1855–Mar. 25, 1857.	1½ "
5.	Noah Disbrowe.	April, 1857–April, 1859.	2 "
6.	Samuel H. Meade.	Nov. 9, 1872–Mar. 29, 1875.	2 "
7.	William R. Hooper, Jr.	April, 1875–April, 1876.	1 "
8.	Levi Boyer.	July, 1876–Sept. 24, 1883.	7 "
9.	H. Warren Fay.	April, 1883–April, 1885.	2 "
10.	Charles F. Sweet.	July 1, 1885–April 11, 1887.	2 "
11.	Edward Porter Little.	May 24, 1887–Nov. 30, 1893.	6½ "
12.	Edward C. Gardner.	Dec. 15, 1893–April 12, 1896.	2 "
13.	J. Cullen Ayer.	April 12, 1896–Oct. 1, 1899.	3½ "
14.	Edward C. Gardner.	Nov. 1, 1899–Nov. 30, 1900.	1 "
15.	John W. Gill.	Mar. 1, 1901–June 1, 1901.	¼ "

Mr. Gardner, though a faithful and devoted clergyman, and very acceptable to the people of this parish, owing to poor health, was never more than a minister in charge. There is nothing in the records to show that Mr. Disbrowe was ever invited to become rector. From the removal of Mr. Disbrowe, in 1859, till the call of Mr. Meade, in 1872, St. Paul was without a rector, being dependent upon transient clergymen. During this period, about all the church activities seem, practically, to have been abandoned.

SUMMARY.

Age of Church.	62 years.
Number of rectors.	15.
Years of rectorates.	46.
Years of vacancies.	16.
Average length of rectorates.	3 years.

THE PASTORS OF THE FIRST BAPTIST CHURCH, FROM 1839 TO 1902.

The First Baptist Church, whose house of worship is situated on Summer street, was organized in 1839. The late Rev. Daniel Round, Jr., was very actively and prominently interested in this movement, and he became the first pastor. He had two pastorates over this church, with an aggregate term of nearly eight years. In the course of pulpit service for this church, there has been an unusual period of temporary supplies. Also, among those who have been considered pastors, there are many short terms of service, sometimes less than a year. The temporary supplies are not enrolled. But those reported as pastors, though on the ground less than a year, are given.

The Rev. James E. Crawford, who officiated as pastor of this church for about a year, was the pastor of the Pleasant street Colored Baptist Church at the time of his service with this church.

Among those enrolled as pastors was one layman, Mr. George Howell, the tenth on the roll, who served as pastor about two years.

1.	DANIEL ROUND, JR.	June, 1839–Feb., 1844.	4¾ years.
2.	JAMES BARNABY.	July, 1844–Oct. 4, 1845.	1¼ "
3.	GEORGE JAMES JOHNSON.	Dec. 22, 1846–Aug. 1, 1847.	¾ "
4.	REUBEN JAFFREY.	1847–July 22, 1849.	2 "
5.	ISAAC SAWYER.	1850–1851.	1 "
6.	THOMAS W. CLARK.	May 25, 1851–1853.	2 "

7.	Charles B. Smith.	June, 1854–Sept. 1, 1855.	1	year.
8.	Abner D. Gorham.	Nov., 1855–Sept., 1857.	2	"
9.	Abijah Hall.	April, 1858–July, 1858.	¼	"
10.	George Howell.	April, 1859–June, 1861.	2	"
11.	Parker.	Oct., 1861–April, 1862.	½	"
12.	James E. Crawford.	April, 1862–Feb., 1863.	1	"
13.	Silas Ripley.	Jan., 1866–June, 1867.	1	"
14.	John J. Bronson.	Sept., 1868–April, 1870.	2	"
15.	William I. Loomis.	Nov., 1873–May 1, 1874.	½	"
16.	R. D. Fish.	June, 1874–Nov., 1875.	1½	"
17.	Alden B. Whipple.	Nov. 14, 1875–Feb., 1879.	4	"
18.	Daniel Round, Jr.	Aug., 1879–July, 1882.	3	"
19.	G. J. Ganun.	Dec. 21, 1882–May, 1883.	½	"
20.	Charles F. Nickolson.	May 21, 1885–Nov. 20, 1885.	½	"
21.	William Dugdale.	Jan. 23, 1887–April, 1888.	1	"
22.	James R. Patterson.	March, 1889–Oct., 1896.	7½	"
23.	Edward A. Tuck.	Nov., 1896–Dec. 1, 1897.	1	"
24.	Roland F. Alger.	May 15, 1898–Nov., 1901.	3½	"

Summary.

Age of church.	62 years.
Years of vacancies.	19.
Years of pastorates.	43.
Number of pastors.	24.
Average length of pastorate.	1 year, 9 months.

The Roll of Priests in the Roman Catholic Church, from 1849 to 1902.

There are no records of the early meetings of the Roman Catholic communicants in Nantucket, but it is known that as early as 1849 mass was celebrated in the town hall, which stood near the present location of the Soldier's Monument, corner of Main and Milk streets. The celebrant was the Rev. Father McNulty, of New Bedford. The Roman Catholic population was then small, and the services were not frequent. It is claimed that Mrs. Lucy Sullivan, a native of Nantucket who espoused the Roman Catholic faith, was the leader in the movement to establish Roman Catholic religious services on the Island.

From the commencement, there has been no priest permanently resident on the Island. This church with all its affairs has been in charge of priests living at New Bedford, and at various points in

Barnstable County. The services from the time of their first observance in the town hall, were held in various other places, as the Quaker school-house in the vicinity of the site of Trinity church on Broad street, and in Pantheon Hall. Rev. Father McNulty continued to minister to the Island Roman Catholic people as long as he lived in New Bedford. Following him was the Rev. Father Hennis, held in kindly remembrance as priest of the New Bedford Church, who made periodical visits, and conducted services till his death, about 1858. It was during Father Hennis's incumbency that Harmony Hall, on Federal street, standing on the site now occupied by the Roman Catholic Church, was bought and consecrated to the religious use of those holding to that faith, as St. Mary's Church. Following the Rev. Father Hennis was Father Tallon, who began his ministrations in 1859. Tallon was followed successively by Fathers Foley and McMahon of New Bedford. From the first establishment of Roman Catholic services to the close of Father McMahon's incumbency, St. Mary's Church was under the spiritual guidance of the New Bedford priests. Following these came Father O'Connor of Harwich, Father McCabe of Fall River, Fathers Brady, McComb and Clinton of Sandwich, and lastly, Father C. McSweeney of Wood's Hole, who has been in charge since 1883. During the present incumbency, a new church has been built on the old site enlarged by the purchase of an adjoining lot. This building was erected in 1897.

It is not possible to give definite dates regarding the terms of service of the various priests in charge of St. Mary.

This is a church which has maintained itself with a commendable vigor and advanced with a stable growth, although from the day of its establishment, it has been in the charge of a non-resident clergy.

In the fifty-three years since the first beginning of its services, the Roman Catholic Church has had eleven priests, the average term of service being a little over four years and nine months. Father McSweeney has been in charge nineteen years.

Roll of the Pastors of the People's Baptist Church.

This church was the outcome of a secession from the First Baptist Church. It was organized in 1897. Its first pastor was Rev. Edward A Tuck, who withdrew from the First Baptist Church, and took the leadership of this new enterprise.

Roll of Pastors.

1.	Edward A. Tuck.	Dec. 12, 1897–June, 1899.	1½ years.
2.	Thomas S. Sayer.	Dec., 1899–	2 "

Other Church Organizations.

For the greater part, these were sporadic and short lived. They generally sprang from dissensions in the existing churches. The records concerning these churches are very meagre, and no rolls are obtainable.

Among these churches were the following: —

The First Universalist Church was incorporated by Act of the Legislature, approved by the Governor, Jan. 20, 1827. There were twenty-two incorporators named in the act, among whom were many locally prominent men of that day, such as Aaron Mitchell, Samuel B. Tuck, Samuel H. Jenks, Gardner Coffin, Elisha Starbuck, Robert F. Parker, Joseph T. Worth and John R. Macy. The church was short lived, its age scarcely attaining ten years. Its house of worship stood on the site now occupied by the Atheneum Library Association. One of its foremost incorporators, Samuel H. Jenks, was a leader in the organization of the Trinity Episcopal Church, in 1839.

The only person associated with this organization as preacher, of whom there seems to be any record, is Frederick Swain, known as "Parson Swain." Whether he was regularly placed in charge by the authorities of the church, or only an occasional supply, there is no information. The records of the Church or Proprietors are not known to be extant.

The African Methodist Episcopal Church was incorporated by Act of the Legislature, approved by the Lieutenant Governer, March 4, 1835. It was known also as the Zion M. E. Church. Its house of worship was located on the south side of West York street, not far from the corner of Pleasant and York streets. The dwelling-house of Joseph Lewis, colored, now stands on the site of this edifice. There does not seem to be any record of the pastorates.

The Second Methodist Episcopal Church was incorporated by a special Act of the Legislature, approved by the Governor, Feb.

14, 1846. Among the incorporators were William Jenkins, William Hart, Samuel Dunham, James Macy and Henry S. Coffin.

They secured the building formerly occupied by the First Methodist Church, at the corner of Fair and Lyon streets. This was known as the "Teazer Meeting-house," from the flag of the sloop "Teazer," raised over the church building early in its occupancy by this new church society.

Of the preachers, the only names recalled by informants are the Reverends Trakey, Blake and Dunbar. Rev. Mr. Dunbar was the last preacher, his date being about 1856.

The Reformed Methodist Episcopal Church was a movement in revolt from the First Methodist Church, largely on the question of local self-government. Its place of worship was located at the foot of Silver, near Union street. Meetings were also held at the Sailors' Bethel on Union street, in a building nearly opposite Stone Alley.

The only event to fix the date and status of this organization is a notice in a local paper, dated November, 1835, wherein Moses H. Swift, the preacher of this church, a layman, whose occupation was that of a ship carpenter, and who held his appointment by the authority of the local Conference of the Reformed Methodist Episcopal Church, was dismissed by two of the trustees. No other person is associated traditionally with this church as preacher, and there are no known records.

APPENDIX — FRONTISPIECE.

This is a reproduction of a very rare cut, an illustration, entitled "The Town of Sherburne in the Island of Nantucket." It is a copperplate, and first appeared, January, 1811, opposite page 34 in "The Portfolio," a monthly periodical published in Philadelphia. It is a view of the town taken from the south-east borders of the lower harbor, between Abram's Point and the Asylum, in the region of "the creeks," sometimes called "Low Beach." In the left background appear the four windmills that used to stand on the high land southwest of the town, and they have given the name of "Mill Hills" to this spot. Only one of these mills survives. Next them, on the right in the background, is seen the tower of the Old North Church, now known as "The North Vestry." The present church edifice was not erected till 1834. The old church building was then moved back a few feet to make room for the new edifice, and its tower was removed permanently. The next tower, further to the right, is meant for that of the Unitarian Church, built in 1810. Its proportions are faulty. Between the windmills and the headhouse of the rope walk, in the left middle ground, is a building with a square tower having at the corners ornaments like truncated pinnacles. Its location is in the vicinity of the corner of Fair and Lyon streets. This suggests that it may be the first Methodist Church, dedicated in 1800, and at a later date known as the "Teazer" meeting house. The sheep about Abram's Point, in the extreme right foreground, suggest what was, when this sketch was made, a thriving and important Island industry.

This is a very interesting cut, and seems well worth reproduction. It accompanies a well-written vivacious article entitled "A Description of Nantucket." Article and sketch are by the same hand—Joseph Sanson, Esquire, of Philadelphia, a gentleman of extensive experience as a traveller, and a popular delineator, with pen

and pencil, of the places he visited. The Island had been presented to his mind as "a sandbank," chiefly useful as "a place for fishermen to dry their nets on." But Mr. Sanson found a diversified landscape with hill and dale, with a great variety of agricultural products and a surprising plant life. He was inclined to coincide with a naturalist who had recently visited the Island "in search of nondescripts," as he called the rare plants he was in quest of, and found the Island so rich in the unusual that he pronounced it, in raptures of discovery, "A Garden of Plants."